

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—ROMANS 6: 3-5.

No. 32, Vol. LXIV.

Thursday, August 7, 1902.

Price One Penny.

WANTED—MEN FOR PRINCIPLES.

BY ELDER EDWARD H. ANDERSON.

Do you believe principles amount to anything without men? If you do, you are mistaken. It is often remarked, especially in American politics: "Principles, not men!" meaning that principle is first to be considered, then men. I would reconstruct that, and say: "Men for principles!" Why? Because principles have always existed, but without men to adopt them (and in this word men, women are also included) they have ever lain useless in nature's great storehouse. Before any great principle or truth is made effective or beneficial, a man must stand behind it—adopt it, act it, reveal it.

Truth is eternal, just as our spirits are. There never was a time when truth did not exist; but the greatest truths, the grandest principles, have often been hidden for generations. And how were they brought forth, and made of value to the race? Through men. Whenever a brilliant truth or a grand principle, either in religion, or in science, shone out upon the world, some human being stood as a sun for it—some man stood behind it, like the man behind the gun. Without such personification the eternal truth would have continued hidden, unused and unknown, helpless in its solitude. No knowledge of life, no measure of reform, no great religious idea, no advance in social or governmental affairs, ever achieved recognition that was not first incarnated in a person, through whom, at length, it became effective and operative in the lives of men.

The religious history of the world is replete with examples—from Noah, the expounder of repentance; Abraham, the father of faith; Moses, the law-giver; to Jesus, the Son of God, who taught men the way of life through sacrifice and love. And so the most valued truths, the most cherished principles, have become so because of their acceptance by individuals—and because men have stood for them.

How men who have thus stood behind principle and truth have discovered them, we are not just now discussing, but are bold to say that they came to men by revelation, from God the Father, the Author of all truth, the Sum of all principle. And yet there are people who doubt revelation, or, which is the same, who say that the canon of truth is full, and that there is no good reason to believe that God will ever reveal Himself again to men! As if all truth were now revealed! Or, as if all revealed truth had men as advocates!

The ancient Prophets beheld afar, with their prophetic eyes, the day when God would come among the people and reveal Himself. That time came when He sent His Son, who was the express image of the Father, to atone for the sins of the world. The Son, before being taken away, promised that He would come again to His own: "I will come again, and receive you unto myself; that where I am, there ye may be also." Angels also testified to His coming in these words: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

The Lord has not deserted men. He is still interested in them. He has many truths yet hidden to reveal to mankind. Many truths have not been incarnated in fleshly advocates, and many truths already revealed lie unadopted by millions of the human race. Through their Prophets the Latter-Saints have received choice messages from God. They have hundreds of missionary messengers among the nations asking for people to adopt these truths. They possess the principles, and are calling for men, earnest men, to enthrone these in the flesh, for the believers own salvation, and for the glory of God.

Would you, dear reader, like to hear? "Ask and ye shall receive; seek and ye shall find," for the Elders, bearing these wonderful truths, are patiently treading the green lanes of England, awaiting your invitation.

A PROPHECY AND ITS FULFILLMENT.

FROM November, 1840, until August, 1850, the writer was a member of the Church of Jesus Christ of Latter-day Saints in the Glasgow conference, Scotland, having accepted the Gospel message as brought to that land by the late Apostle Orson Pratt. During the presidency of the late Eli B. Kelsey in that country, a conference was held in the Odd Fellows Hall, Trongate Street, Glasgow. It was the custom of the Scottish Saints in those days, after the adjournment of a conference, to get up a sociable, or soiree, as it was called, and with refreshments, songs, recitations, speeches, etc., have a good time together, and this occasion was no exception.

The evening after conference a large number of Saints and their friends assembled in the conference hall for this purpose. I had come in from the west to represent the Kilbirnie Branch of the Church. There was a family

who once were members of that branch, but had moved to the vicinity of the city of Glasgow a few months previous for better employment, who at the time had a very sick boy, and when they learned that I was in Glasgow they sent an urgent request that I would come and administer to him. I went as requested, and found the disease to be what was known by the people as "water in the head," and was in those days considered an incurable disease. The child's head and face were swollen beyond all human proportions, and he was truly a sad sight to look upon.

President Kelsey, in his remarks during the soiree, referred to the number of severe cases of sickness that were among the people, and said that before they separated and returned to their homes, he felt to bless them. He then with uplifted hands, said, "In the name of the Lord Jesus Christ, and in the authority of the holy Melchisedek priesthood, I bless you, my brethren and sisters, with the blessing of the healing of the sick that are now in your midst, and say unto you, in the name of the Lord, that if you will send for the Elders and have them administered to according to the word of the Lord to His Church, every one of them shall be healed and live—not one of them shall die." Continuing, he said it would be but a short time before a wave of cholera would pass over the land, and many people would perish in its path, and that the Saints would not escape; "but," said he, "everyone who will send for the Elders shall be healed and live, and everyone who sends for a Gentile doctor will die. Write it down, ye presidents of branches, and tell it to your people."

All eyes were fastened upon the speaker, and the very stillness of death seemed to rest upon the entire assembly as those wonderful words of prophecy and warning fell upon their ears. I thought of the little sick boy I had been to see a short time before. There happened to be a little girl in the hall, sister to the father of the sick child, and as soon as Elder Kelsey ceased speaking I sprang from my seat and hastened to find her, and almost carried her from the building to the street, put her on a "bus" (omnibus) that passed near where her brother lived, and said to her, "Sarah, when you get off this bus, don't take time to walk, but run your very best to your brother's house, and if little John is still alive, tell his father from me to make haste and send for some of the Elders of the Church, and his child will be healed and live."

Little Sarah faithfully delivered the message, the Elders anointed the boy with oil in the name of the Lord, and the prayer of faith saved the child, and the Lord raised him up, and he lived to become a man. The people returned to their homes with the spirit of blessing in their hearts, and laid hold with much joy and faith in the word of the Lord and in the principles of the everlasting Gospel, so that their sick were made well, the blind received their sight, the deaf their hearing again, the dumb spake, and the lame leaped for joy and praised the Lord, and evil spirits were cast out, for the powers of darkness were present also.

One evening about this time, as I had returned from work, a little boy all out of breath, came rushing in, and said, "Brither P., ma father's awa fra hame an ma mither's awfu seeck and wants ye ta cum as fast as ye can." I said, "What is the matter with your mother, Jummie?" "I dinna ken," was the reply; "but she's jist like to speel the waas" (climb the walls of the house).

I hastened and went with the lad to his home, and on entering the house could see at a glance that no Daniel was required to interpret the cause of the trouble. As soon as I could get the lady quieted a little, I poured consecrated oil upon her head, and that without stint, and in the name of Jesus of Nazareth rebuked the power that was rending her, when she was instantly released from his grasp, but sank down exhausted, limp and pale, more like one dead; indeed, for a few moments, it seemed as if she had actually passed away. But as I stood with bated breath and feelings more easily imagined than described, her lips moved and almost in a whisper said, "I want to sing." Knowing the lady to be a beautiful singer, and the relief to my feelings so great at hearing her voice again, I exclaimed with vehemence, "Sing on." She sang, low and sweet, like an echo from some far-off holy shrine, but in a strange tongue. The tune was new to me—I had never heard it before, nor have I, to my knowledge, heard it since. She ceased singing, but in a moment or two resumed again in the same tune, but in her native tongue. The lady's husband was book agent for the branch, and a memorandum book and pencil lay close at hand. I snatched it up and caught the following words of the interpretation as the lady sang:

Ho, ye that are faithful and lift your warning voice,
 For ye shall surely be gathered to the land of our God's choice;
 For He has known the best land, that flows with milk and wine.
 With the redeemed in Israel in glory ye shall shine.

Time rolled on, and, as predicted by Elder Kelsey, cholera surely came, and in the village where I resided was very severe, but did not continue long—a passing wave, according to the prediction.

The branch of the Church over which I had the watchcare, numbering some 135 or 140 members, took its full share of the terrible scourge, and the calls upon the Elders, both by day and in the night, were not few, nor very far between. But so great was the faith of the Saints in the promise that had been given, that on several occasions where young girls were brought home from factories where they were employed, thought to be dead, when the Elders anointed them with oil in the name of the Lord Jesus Christ and rebuked the power of the destroyer, while the sisters circled around and wept and prayed, these young girls would arise praising the Lord, and in their great zeal return to their employment with those who, but a short time before, had carried them home for dead.

We mourned but one fatal case during that sore visitation—a family by the name of Smith—father, mother, and two sons, Joseph and Hyrum, named after the Prophet and Patriarch. The mother was a faithful member of the Church of Jesus Christ of Latter-day Saints, and the boys were with their mother; but the father, Mr. Smith, was very bitter against the principles of the Gospel. One day during the epidemic Sister Smith was taken very ill, but when administered to by the Elders, like all the others, was instantly healed and resumed her household duties, preparing the evening meal for the family and partaking thereof in the usual way. Towards midnight of the same day she was taken ill again and requested her husband to wake up the boys, who were asleep in an upper chamber, and send them for the Elders. But instead of doing so, in a spirit of opposition, he stepped across the street

from his own door and brought Dr. James Walker, who prescribed for the lady, and before any of her friends, or even her own children who were in the house were aware of her second attack, she was dead. Thus, to our great sorrow and disappointment, a noble woman, a faithful Latter-day Saint, a loving and affectionate wife and fond mother, went down to a premature grave because her husband would, and did, contend against the truth of God.

The death of Sister Smith cast a gloom over the entire branch of the Church of which she was a member, for we all loved her. But it was a voice with no uncertain sound to all Saints who became acquainted with the circumstances, that when the Lord speaks through His divinely appointed servants, woe to that man or that woman who deliberately trifles therewith.

The Church continued to grow and the Saints to increase in the knowledge of the truth, and the power that was made manifest by the Elders through the anointing with oil and the prayer of faith in the name of Jesus Christ was simply marvelous. Not because of their great wisdom, or depth of knowledge, or years of experience, for a goodly number of them were young men—beardless youths with faces smooth as a girl's, but because of their great humility and unwavering trust in that God and Father who in His loving kindness had sent unto them the everlasting Gospel of His dear Son through the instrumentality of His servant and Prophet, Joseph Smith.

And all the Saints of to-day full well know that the God of Joseph is, and has been through all the years, the God of the Saints. That He has not been slow to hear their prayers and their complaints; that His arm is not shortened, nor His power grown less; that in His own due time He will avenge the blood of Saints and of Prophets that still cry from the ground against the ungodly; and that the blessings of the everlasting Gospel and Holy Priesthood which is after the order of the Son of God are enjoyed by the Church to-day in all their purity and power.

God grant that the inspiration of His Holy Spirit may rest upon the youth of Zion, that in pure and upright lives they may prove true and valiant for the faith which their fathers and mothers and kindred have maintained so bravely and for which they have sacrificed so much; that their brave sons and daughters, the young men and the maidens of Israel, may be found worthy and prepared to enter into a fullness of the priceless glories that are the heritage of the children of Zion—the pure in heart. Amen.

HAMILTON G. PARK, in the *Juvenile Instructor*.

CONFERENCE IN THE NETHERLANDS.

THE LARGEST GATHERING EVER HELD IN THE MISSION.

In the "Hollowland" behind the great dykes, against which the restless North Sea is ever beating as if eager to break through and claim what was once its own, the amiable Dutch people are giving ear to the message of the Elders. The labor of pushing back the ocean and the struggle to preserve the lowlands from flood when the tempest rouses the waves without or the descending rains swell the rivers within make the inhabitants more religious than

they would be if life were easier. The continual sense of danger fosters a feeling of dependence upon the Lord. The Netherlands were prominent in the Reformation, and once convinced, the people could not be frightened from their faith. During the reign of one monarch alone, the Spanish emperor, Charles V., the blood of no less than 100,000 persons, victims of the inquisition, was spilt. It is not strange that the Gospel message should find many who accept it with rejoicing.

At the recent conference held at Rotterdam everything indicated that the outlook is good. Besides President Francis M. Lyman of the European mission, and President Hugh J. Cannon and Elder Winslow F. Smith of the German mission, nearly all the Elders laboring in Holland and Belgium were gathered together in the city on the Maas river. Including President Sylvester Q. Cannon and the visitors there were forty-one missionaries assembled. The reports at the priesthood meetings were encouraging. A number of the Elders are traveling almost wholly without purse and scrip, and friends are being raised up to them. One hundred and thirty-six souls entered the waters of baptism during the first six months of this year. Among other instructions given to the missionaries was the advice to seek to win and not offend people. The Gospel is hard enough for the people to accept on account of the great prejudice that exists. The Elders need not by violent attacks on other religions make that prejudice worse. The systems will continue false in spite of their labors. Their duty is to save the few who will believe the truth.

On Sunday, July 27th, the people of Rotterdam were invited to attend conference meetings in the forenoon and evening at the large hall "Excelsior," where Latter-day Saints services are regularly held, and they came in large numbers. At the morning service after President Sylvester Cannon had spoken, welcoming the people, and others had addressed the congregation, President Lyman, interpreted by Elder Gerrit J. Kruitbosch, spoke of how men have been willing to accept the words of the dead Prophets but reject the living ones, forgetting in their blindness that all Scripture comes through living oracles. The Jews looked back into the misty past and proclaimed their reverence for Moses and the Prophets—whom their fathers at the time had rejected and disobeyed. At the same time they scorned Jesus and his utterances, which were of infinitely greater value to them than all that had ever been uttered or written before. At this time the people declare their belief in Jesus and the Apostles with about the same zeal and the same lack of meaning as the Jews declared belief in His servants formerly; and they reject the living men who have the word of life for them.

At the afternoon meeting a large number of Saints from Rotterdam and the surrounding branches were in attendance. The authorities of the Church were presented to them and accepted unanimously. The sacrament was administered. After watching the bread and water pass from hand to hand, President Lyman spoke on the meaning of the sacrament. He said that the partaking of the emblems was a declaration that one has obeyed and is obeying the Lord. If a person is not yielding strict obedience and still partakes he is not honest before the Lord or his fellowmen. The Saints should be in no hurry to emigrate. Much good can be done by them here in making complete organizations, forming well-trained choirs and helping spread the Gospel

by setting a good example to their friends and neighbors. They should sustain the work and uphold the Elders, because when they emigrate the opportunity to aid their countrymen in accepting the Gospel will, for most of them, end. Some few will be able to come back on missions, but the great part will never return. If they live according to their light, the experience here will be a very valuable preparation for them before gathering to Zion. They should deal justly with all men and live in peace. Several of the missionaries also spoke.

At the evening service about six hundred and fifty souls were present, about two hundred being strangers. Elder Joseph Platt and Sister Ella Hunt, the lady missionary in Holland, spoke briefly, and Elder Winslow Smith sang a solo. In addressing the large congregation President Lyman pointed out that whenever a dispensation of the Gospel has existed, a record of the dealings of the Lord with His children has been kept, and this record is Scripture. From Adam to Noah there was continual communication with the Lord, and men on earth had opportunity to know His will, though most of them chose to reject it. By listening to Noah and obeying him they might have escaped the deluge that came when his testimony was unheeded. Before the coming of the Savior there was a long silence, because the Jews had ceased to serve the Lord. The Redeemer was rejected, but the record of His dispensation has come down to us. The Jews cried, "Crucify him," and called down His blood upon their heads and the heads of their children. Accordingly, the curse of God fell upon them, and they were not spared. Their city was destroyed, and they were sold into slavery and slaughtered. Those who have now gathered back to Jerusalem are wailing for fallen Judah, and beseeching the Lord for a return of His favor upon His once blessed people.

How terrible it is to reject the will of the Lord, and yet how common for generations that are blessed with living Prophets to do so! When the world slew Jesus and His Apostles and other servants, God was offended and He refused to give revelation for many centuries. It is proof that the Gospel was absent, that no scripture was written during this time. And when the Gospel is again given with living oracles, very few in the world accept it. The destruction, however, of those who reject it will be as complete as it was in the days of Noah or of the Apostles. It will not be a flood of water, but a burning with fire. President Lyman bore testimony that the Elders are proclaiming the truth and that those present and all others are warned that the destruction of the earth by fire is fast approaching.

The conference was a very enjoyable one. The Saints were strengthened and the missionaries also feel greatly encouraged and will return to their fields of labor with renewed determination to do all that is possible for the furtherance of the Gospel.

LA FAYETTE T. WHITNEY.

In the Greek Testament, John, the forerunner of the Savior, does not say, "I baptize *with* water," but "I baptize *in* water." Had he used the word "with," it would have been as meaningless as if we should say that we dip *with* water. It was only to suit a terribly changed ordinance that the translators used the word "with" instead of "in."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 7, 1902.

EDITORIAL.

THE CORONATION.—So favorable has been the progress of his majesty, King Edward VII., to health and strength, that if all arrangements are carried out, his coronation, with that of his royal consort, Queen Alexandra, will take place Saturday, the 9th of August. On account of the weak condition of the king the grand procession through the city will not be given, and the coronation ceremony will be shortened as much as possible. It is a cause of gratitude to the Lord that the life of his majesty has been preserved. Earnest prayers have been offered that he might be spared for the sake of his family and of the realm.

The great ceremony is very little changed from what it was in the days of the Saxon kings, when Christianity was young in England. The form is in general the same as at the coronation of Egbert, in the year 802 A.D. The crown is that of Edward the Confessor, the last Anglo-Saxon king of the old royal line. The coronation is essentially religious. Of course the nobility is present and the temporal peers have some duties, but the ceremony is conducted by the Archbishop of Canterbury and the essential parts are performed by him. It is he who administers the oath to the king, anoints him, delivers to him the sword, armil, orb, and sets upon his head the royal crown. The archbishops and bishops after assisting his majesty to the throne are the first to kneel before him and take the oath of fealty and the first to kiss his left cheek. The coronation chair, besides its great age and having once been offered to a saint, has a specially religious sentiment connected with it. The seat is laid upon a bluish, oblong stone that is said to have formed the pillow of Jacob when he lay in the wilderness and in dream saw angels ascending and descending the ladder from heaven to earth.

The people at large are not specially impressed with the religious side of the ceremony. The old doctrine of the divine right of kings has long been discarded. Monarchs are now looked upon as civil servants of the people they govern, just as presidents or governors are. There is certainly the widest kind of difference between the condition now and that in the days of Saul and David. Then, the one who anointed the king and set him before the people did so because God revealed to His servant, the Prophet, who should be called to reign. The anointing of Samuel, the Lord's authorized servant, did really consecrate the man who received it to His service. It was not a form alone.

But as the man-made churches of to-day, though not accepted of God as His Church, do good in many ways by placing ideals before people and aidin

them to live for them, so it may be hoped that the religious part of the coronation, though unauthorized of the Lord, may do some good. It should impress upon the worthy sovereigns and their subjects that every officer is responsible to God for the use of his power over his fellow man, and that on the day of judgment he must answer not alone for his private life but for his public life as well.

The present is a propitious time for the coronation. The empire is at peace with the world and with itself. No English king ever saw his country so great as does Edward VII. Since his sainted mother was crowned sixty-five years ago his own nation and others have undergone great changes and wrought wonderful things. Applied science has made an almost different race out of men since that time. The future, however, is uncertain. A century that promises action and change has opened. Wise men are needed at the helms of the different ships of state, or collision and wreck will certainly occur. England's sovereign has been fortunate in having an extended and thorough political training. That and the love and confidence of his people indicate that his reign will be prosperous. The Latter-day Saints in this land and in Canada utter from their hearts the words with which Israel greeted their first monarch, "God save the king."

J. J. C.

PRESIDENT ARTHUR N. TAYLOR of the Birmingham conference reports that he is meeting with gratifying results from following the counsel to have the Elders carry the STAR about with them and place it before those with whom they hold Gospel conversations. He states that interest in the Gospel and in the periodical is often awakened by the Elders reading articles or extracts from the pages of our missionary journal.

RELEASES.—The following missionaries have been honorably released to return home per s.s. *New England*, sailing from Liverpool August 14, 1902: D. Carlos and Maria A. C. Kimball, Norwich; Moroni Jessop, Newcastle; Jesse H. Argyle, Joseph E. Hart, Alfred B. Chambers, Joseph D. Harker and Heber W. Boden, Manchester; Richard D. Brown, Leeds conference.

TRANSFER.—Elder Jesse B. Higgs is transferred from the Sheffield conference to labor in the Liverpool office.

DEPARTURES.—The following Elders left Liverpool per s.s. *Commonwealth*, Thursday, July 31st: Willard R. Skanchy, Nils Lofgreen, Christian C. Bindrup, Christian H. Christiansen, William W. Astle and Marlow R. Porter.

MUSICAL IDEALS.

TALK WITH ANOTHER SINGER OF ZION.

THE Lord revealed almost in the beginning of this dispensation that His glory would be with Zion. The Saints have believed that the fulfillment of this promise means not alone that righteousness shall be among His people,

but also that the natural accompaniments of continued righteousness—intelligence and beauty—shall abound. A favorite motto with them has been, "The glory of God is intelligence." In whatever line of activity true knowledge can be obtained, they feel it a religious duty to investigate as far as time and opportunity will permit. Wherever the beautiful can be found, in harmony with righteousness, they desire to obtain it and make it their own.

Many of the young men of the west have gone to Paris to study art, and have won their laurels at school and in their later careers. Both young men and young women have come to England, Germany and France to study vocal and instrumental music, and by their earnestness and natural talents they too have not been behind their fellow students. A few days ago Professor Squire Coop, whose work in Germany was brought to a sudden close last winter by the illness and death of his mother, passed through Liverpool on his way to Berlin to continue his studies. Though a young musician, Professor Coop has done a good deal, especially as conductor, for the music of the Saints in Utah. His study in Europe is, he says, to enable him to do more and better work for them.

Professor Coop in conversation spoke interestingly of the power and ideals of music. He said that with its immense influence over the feelings music has done great good, but it has probably done as great evil also. Hardly anything can inspire or vitiate a people so thoroughly as music and its accompaniments. It is probable that the low moral tone of the French is due to some phases of their operas. The opera is the very consummation of musical pleasure. The eyes are gratified by the gorgeous scenery and costumes, the beauty of face and form and the harmony of motion. The singers express their emotions not only in poetry of the most intense kind but also with the voice of song, and by its fascinating power carry their own feeling with redoubled force into the very soul of the hearers. Then the orchestra adds its part, in harmony with all the rest, and suggesting all that cannot be spoken, makes the impression complete.

One can easily see how thoroughly the hearer, if he goes primarily to listen, as the masses do, and not to criticize, comes under the sway of the sentiments of the work, and rises or falls morally accordingly as his own sentiments are lower or higher than those of the composer and actors. Not all operas are bad by any means. Richard Wagner's *Parzival* for example, with all its mysticism, sings so affectively of the contrast of good and evil that after hearing it one loves the good more, in sympathy with the pure knights who guard the Holy Grail. But not many works reach the height of this almost unique drama, and even in it much of the charm is due to the mystical element, which in matter of fact terms is of course unreal and untrue. But there are comparatively few operas that make us feel any higher regard for the good, the pure and the holy; many tend to make the pleasure-seeking listener not only sensuous but sensual.

For an essentially religious people like the Latter-day Saints the opera cannot be the ideal for our singers—if it can be tolerated as an aspiration at all. We cannot afford to spend the choicest talents human beings possess to enrapture ourselves and others by singing, "How lovely thy face, sweet maiden!" when we might with the same talents be increasing reverence and devotion by

singing, "Glory to the Lord God Almighty." There are hundreds of religious works that have been composed by the greatest musicians in their best days. The music is as great, from any standpoint, as that of opera, and the inspiration is as much higher as the lives of the servants of the Lord are above the mythical heroes.

After Handel had left his native Germany and made England his home, his energies for many years were devoted to the writing and production of opera. Then in the fulness of his strength with talents ripened, the master turned to oratorio and made his name immortal. He would be forgotten, had he produced only opera, but as the author of *Israel in Egypt*, *Judas Maccabæus* and greatest of all, the *Messiah*, he will ever be remembered. It seems as though Handel was inspired by the Lord, as he himself said he was, in this work. The influence of his oratorios has been felt by every part of society and has made the whole nation better and more truly religious. It was one of the strong elements that prepared Great Britain for the coming of the Gospel and caused such a harvest as has been reaped here. But Handel is not the only composer of such music; Mendelssohn, Beethoven, Bach, Haydn and others have contributed much. There is an inexhaustible supply of such classics.

No people in the world are in the condition to sing these works as the Latter-day Saints could. As yet we have comparatively little technique, but no people have better voices. The pure air of the mountains expands the chest, and purer, sweeter tone than among the Saints cannot be found. But it is our religion that makes it possible to excel in such music. The oratorio requires a great chorus, and we are the only community on earth where the sense of duty can bring large bodies of unpaid singers together for training and practice. Every fully organized ward and branch has its choir, the members of which serve devotedly without salary. Our resources for choirs are therefore unlimited. Besides this there is no other people that feels the great Gospel truths as do the Saints, and that sincerity will enable them to sing these songs of praise with a spirit that will surprise the world.

The time will doubtless come soon when every stake will have its director of music and assistants, as it now has its superintendent of Sunday schools and presidents of Mutual Improvement work. By systematic training under Church influence our progress will be made. There is no reason why Salt Lake City should not be as noted for its oratorio festivals as Baireuth is for opera. With our splendid Tabernacle and organ we have already advantages such as few cities have. At least semi-annually, at the same time as General Conference, these festivals could be held. They would be in harmony with that already wonderful religious gathering, and raise it to international fame.

It is not necessary to stifle talent, for every talent that God has given us can and should be used; nor is it necessary for our music to be somber. All our talents should, however, be directed in the right channel. The Gospel furnishes us ideals in music as it does in everything else. We should guard our tastes as well as our morals; frivolity is as much an enemy of the former as it is of the latter. It is certainly an important period at present for the singers of the Saints. Naturally those who have talent wish to cultivate it, and that is of course right, but we all must take care that whatever we do is in harmony with the work of God and tends to build it up.

Professor Coop has not decided how long he will study in Europe. We hope that he and the other earnest students of Berlin, Paris and London may meet with deserved success and in the careers that open for them help to make Zion glorious.

REMARKABLE FORECASTS.

ATTENTION is being called to the fact that a number of modern scientific inventions have been predicted by poets and other authors of fiction, long before they took material form. Calderon, for instance, a Spanish dramatist, is supposed to have predicted wireless telegraphy, when he wrote: "They say that when two instruments are properly attuned together they communicate to each other the wind-borne echoes. Touch one instrument, and winds excite its fellow, though no one be near it."

To Shakespeare credit is given for having anticipated the discovery of the law of gravitation, and Ben Johnson is said to have suggested the modern air cushion, and also the submarine boat. Cyrano de Bergerac, in 1650, we are told, described a trip through the air in a contrivance suggesting the balloon. In a story about the alleged inhabitants of the moon, he also seemed to have a prevision of the phonograph. He said:

"On opening the box I found inside a concern of metal, something like one of our watches, full of curious little springs and minute machinery. It was really a book, but a wonderful book that has no leaves or letters; a book, for the understanding of which the eyes are of no use—only the ears are necessary. When anyone wishes to read, he winds up the machine with its great number of nerves of all kinds, and turns the pointer to the chapter he wishes to hear, when there comes out, as if from the mouth of a man or of an instrument of music, the distinct and various sounds which serve the Great Lunarians as the expression of language."

That is certainly a most striking prophetic description of the phonograph. Equally remarkable is the reference of Jonathan Swift in his famous "Gulliver's Travels," to two Satellites of the planet Mars, at a time when astronomers were entirely ignorant of the fact that any moons were revolving around that orb.

There are other fantastic predictions yet to come true, or not, as the case may be. Among these are Jules Verne's trip to the moon. But who shall say that a time will not come when it shall be about as easy to cross the abyss that separates us from our near neighbor in space, as it is now to cross the Atlantic or the Pacific?

Some wise people refuse to believe in the gift of prevision. They claim that some of the scenes depicted by Isaiah and Daniel, and evidently referring to historical events, necessarily must have been written after those events took place, because they are too precise as to details. But what of such instances of prevision as referred to above? Just now an Austrian, Herr Anschutz-Kampe, is planning for a trip to the Pole in a submarine boat. Suppose he succeeds. Must future readers of history argue that Jules Verne must have written his "Twenty Thousand Leagues Under the Sea" after the experiment of the Austrian scientist, for the reason that there can be no such thing as prophetic conception? If man has, to some extent, the divine gift of

prevision, and if this gift, as others, is placed under the influence of the Spirit of God, prophets, such as those who have been leaders in the ecclesiastical world in various ages must be the result.—*Deseret News*.

BRIGHAM YOUNG.

(Continued from page 493).

It was no surprise to Colonel Kane to learn that the Saints were loyal to the United States even when an army was so near. In the summer of 1846, eleven years before, he had seen the fleeing people give up five hundred of their strongest men at the call of the government to fight in the Mexican war. During this visit to Salt Lake City he received a striking testimony of the real friendliness of the Saints for their fellow countrymen. Sick and wearied he had sought rest before going to the army, and President Young, whose hospitality was well known, asked the privilege of entertaining him. Colonel Kane begged, however, that he might be cared for by someone who did not know him. He was taken to the home of William C. Staines and introduced as Dr. Osborne, a stranger who was passing through the city. After two or three days Elder Staines learned who his guest really was, and he asked the colonel why he had not been told before. Colonel Kane answered that he desired to know how the "Mormon" people would treat a stranger at such a time without knowing that he was not an enemy or a spy. He had proved that they would treat the weary stranger as well as their friend and benefactor.

With his message of peace Colonel Kane crossed the mountains through the snow, and on reaching the army had much difficulty in passing within the lines without losing his life. He asked to be taken to the quarters of Governor Cumming. With that official he soon established friendship, and secured a promise that he, without the troops, would go into the valley. At this, of course, General Johnston was much offended, for if the army should be left behind and peace should be established without the use of muskets and artillery, all hope of glory and revenge would be lost. The soldiers had boasted that in their wagons they were bringing the ropes to hang Brigham Young and the leaders of the people. When tired and discouraged on the march, they had been promised by the officers "all the Mormon women they wanted" when they reached the valley. Such plans could not be carried out if peace were to prevail. They were not in harmony with peace, and could only be accomplished when violence and passions, the demons of war, were loosed.

The officers of the army warned Mr. Cumming that he would be poisoned by the people, but he was not to be frightened by such slander. In company with Colonel Kane and two servants, he took carriage for the valley, April 5th, 1858. The Utah militia met them at the federal lines and escorted them to Salt Lake City, where they arrived seven days later. As they approached the city they were met by a delegation of citizens who accompanied them to a place that had been prepared. After giving the new official time to rest from the hard journey President Young called and gave him to understand that he would have the full support of the people in all that was legal and right. To relieve any suspicion of poison two of the Saints ate at the same table with

the governor and tasted their portions before he did his in order that he might feel secure.

One of the alleged causes of sending the army was the report that the territorial seal and court records had been destroyed. President Young had sent word to the authorities in Washington that such was not the case. Instead of finding out definitely they had dispatched the army. A few days after his arrival Governor Cumming was shown these articles and the library and found everything in perfect condition. After he had taken his oath of office, the new governor visited the Tabernacle and was invited by President Young to speak to the Saints at their services. He outlined his policy and the people listened calmly, yet they showed before the meeting was over their determination not to be despoiled by the troops. He was surprised at what he saw. The people were so self-controlled and law-abiding and expressed their approval of all that was just. He thought it noteworthy that they believed the constitution of the United States to be inspired. But he found that they were yet willing to resist to the death any attempt to bring them into subjection to military power.

As soon as Colonel Kane had established harmony between President Young and Governor Cumming, he departed to report to President Buchanan at Washington, and to continue his good work for the people of Utah. The president was naturally much pleased with his success and commended him highly—but no more highly than he deserved, for his labor was that of a brave man and patriot. Governor Cumming also made truthful reports to the secretary of state, and the situation began to be better understood. But there was one part of the great drama yet to be enacted. We remember that President Young had told Captain Van Vliet that if the troops forced the issue, everything that could be burned and destroyed would be given to the merciless flames, and the army would find Utah desolated. The people as a whole had sustained him then and would yet sustain him in that policy, cost what it might.

President Young saw the government's determination to send the troops into the valley, and he knew that to resist their entrance now would be unwise. A new governor was at the head of the civil affairs of the territory. He had command now of the Utah militia, and he ordered these troops to cease resistance to federal authority. President Young would do nothing illegal, but in this emergency he would yet win. He understood his people and knew that they would obey him implicitly. The troops might come and join the governor, but President Young determined that they should be made as powerless as when they were in winter quarters beyond the Wasatch mountains. He and his people would not endanger themselves to violence again, but would move away, and unless the troops departed to an appointed place beyond the city, they would sacrifice their homes.

Acting under one great impulse the Saints in Salt Lake valley, soon after the governor's arrival, began to gather all their possessions that could be carried and load them in wagons. Governor Cummings did not know where they were going and they themselves hardly knew. All that the Saints would say was that they were "going south. It is the will of the Lord." The governor pleaded with them, but in vain. Not one part, but all the people were moving.

The governor went back to the army to bring his wife to the valley, and when he returned, the city was deserted. Only a few men were left to guard and if necessary fire the homes, for about the houses, barns and other buildings were piled straw and other inflammable articles ready for the conflagration.

It was a peculiar sight, but it was justified. During the twenty-five years before, the people had been driven three times with outrage and bloodshed from their homes, and each time troops armed and officered had helped to drive them. A death-like silence reigned in the city. It was as if swept by a plague. Mrs. Cummings could not bear up against this oppressive testimony of the people's devotion, but burst into tears and pleaded with her husband to "bring the Mormons back." He, too, moved by the same strong feeling, answered her, "Rest assured, madam—rest assured, I shall do all that I can. I only wish I could be in Washington for two hours. I am persuaded I could convince the government that we have no need for troops."

[TO BE CONTINUED].

PROGRESS IN CANADA.

It is not in the spirit of boasting that the Latter-day Saints point to the success they have had in making the best of circumstances and doing what is hard. They have been lead by remarkable men, but without an exception these leaders have declared whatever sagacity they possessed or progress they made to be due to the inspiration and gifts of the Lord. The Saints have accomplished wonders in material lines, sometimes in the midst of singular adversity, but they have thanked God and the religion He has given them for the power to succeed.

How this religion acts upon the community can be understood by the testimony of Dr. William Saunders, director of the Dominion experimental farms before the agricultural committee of the Canadian parliament. Speaking of the colony of Latter-day Saints in southern Alberta he said that in less than a decade three large and prosperous villages had grown up there, with inhabitants who seem to be excellent citizens in every sense of that word. He found the people eager to get all the agricultural literature and information he could supply, and intelligent enough to utilize the latest and most scientific ideas. He said that the colonists are temperate, industrious and frugal, and while not communists in any degree, they carry the principle of co-operation to great length, with results highly advantageous to themselves. During the time they have been in southern Alberta, they have made more progress than any other settlement he had ever visited in the Northwest. What renders the success of these people the more difficult to understand is the fact that they are a community far from homogenous. While most of them are from the United States, they are of many nationalities. Yet their harmony is complete, and the needs and distresses of each receive the immediate attention of all.

THE sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove.—JOSEPH SMITH.

SMALL THINGS.

"I am mighty!" cried the river thro' the drowsy summer mist,
 To the tiny streamlets creeping to her banks,
 "It is I who bears you on
 To the wondrous sea beyond,
 And to you, my timid friends, I owe no thanks."
 But the mountain sides grew yellow in the scorching summer heat,
 Till a tiny spring lay quenched upon the hill,
 And the streamlets ceased to flow
 To their mighty friend below,
 And the river-bed grew parched and dry and still.
 "I am great and I can darken all the sunshine if I will!"
 Cried a rain-cloud as she scudded quickly by,
 And with thunder in her frown,
 As the rain came pouring down,
 She spread her angry mist across the sky.
 But a feeble, little sunbeam struggled bravely for release,
 And with patient hands the angry clouds she furled,
 Then with kindness in her eyes
 That rekindled all the skies,
 She smiled, and in her smiling bathed the world.
 Said the oak tree to the violet that grew hidden at his side,
 "Little friend, how dull your life must seem, and long,
 To be always small and weak—
 Always timid and so meek,
 While I grow beside you here so strong and tall!"
 But a tempest swayed the forest on a wild November night,
 And the oak tree in its proud resistance fell:
 But the morning sunbeams shone
 On the violet left alone,
 As she raised her bright head, pure and safe and well.
 "I am great and strong and mighty!" shouted Error unto Truth,
 "And the joys of life and earth shall be my aim.
 They who serve me love me best,
 For my ways are paved with rest,
 While with yours are only tears and toil and pain."
 But a Hand that knows no failing is the Hand that guides us on
 Where the aids of Truth shall find a steadfast friend,
 For the time of Error's ways
 Is but fleeting years and days,
 And the cause of Truth shall triumph in the end.

BERTHA E. ANDERSON, Salt Lake City, Utah.

CONTENTS:

Wanted—Men for Principles ...	497	Departures ...	505
A Prophecy and its Fulfillment ...	498	Musical Ideals ...	505
Conference in the Netherlands...	501	Remarkable Forecasts ...	508
Editorial: The Coronation ...	504	Brigham Young ...	509
Editorial Notes ...	505	Progress in Canada ...	511
Releases and Transfer ...	505	Poetry: Small Things ...	512

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS IN GREAT BRITAIN.